Lolo groups usually have many enemies, particularly those in neighboring villages. Clan enemies are prohibited from entering the village. Whenever they cross the border and are discovered, they are usually killed or captured. Therefore, although the boundary of each village is not distinctly drawn, there is always a neutral fringe area where the people of both villages, if they happen to be enemies, dare not trespass. This kind of boundary has a tribal political significance, quite different from the family-owned land.

The black Lolo master employs household slaves to cultivate the land. In case the number of slaves has increased considerably and the house is too small for them, the master sends those who have served him faithfully for a long time to build houses of their own in separate units. The master may give each family a certain amount of land or the family may rent some arable land to supply its needs. Gradually, after a long period of time, the slave would be freed economically from his master's control; he would have his own land to cultivate and his own household to manage. [63] Hence there are today in the Lolo villages many independent white Lolo households which, except that they have to accept the rule and protection of the black Lolo and to assume certain responsibilities and duties, have a self-supporting economic life. These white Lolo are called "subjects" (pai-hsing) by those who have been Sinicized. Actually the "subjects" are still slaves, although they have a higher social position than the household slaves.

The Lolo have no unit for measuring land which is always referred to in terms of pieces or sections without any reference to the exact acreage. Therefore it is very difficult to estimate the area of their cultivated land. It is possible, however, to get a general idea of the acreage through the cultivation or production figures for each piece of land. Take, for instance, corn, the most important agricultural product in the Lolo area. On the average, a person is able to cultivate each year from 6 sheng [a sheng is equivalent to 31.6 cubic inches] to 2 tou [a tou is 10 sheng] of corn seed. Both sheng and tou are measurements adopted from the Han-Chinese. If the 6-sheng cultivation unit is taken as the basis of calculation, then the harvest will be around 40 market tou. In the districts around southern Szechwan, the average yield for one mu [about one-sixth of an acre] of land is about 15 market tou. So 40 tou is equivalent to the yield of two and a half mu, which is therefore the minimum cultivated acreage per person in the Lolo area.

567 While farming is done by household slaves, all farm
422 products belong to the black Lolo master. This is so because even the slaves themselves are considered a part of the master's property. If there is more land than can be cultivated,
427 it can be rented out to white Lolo "subjects" who do not have
567 sufficient land of their own. The latter usually pay half of the produce as rent and keep the other half. Sometimes if the land is unusually fertile and productive, the landlord gets 60 per cent of the produce and the tenant 40 per cent. This ratio is somewhat similar to the agricultural system of the feudal
564 period in China. The black Lolo can be compared to the feudal
567 lords, the household slaves to the serfs, and the "subjects"
466 to the tenants. Although economically self-supporting, the so-called "subjects" are bound to the black Lolo by other ties and their status is not completely independent. During the busy farming season the black Lolo master could order his "subjects" to send one person from each family to help the household slaves in cultivation and harvest. The helpers are not paid by wage or otherwise recompensed. It is their obligation to work for their black Lolo master, who at most would only provide them with meals during their working period.

243 The main products of Lolo agriculture are corn and
567 buckwheat. Rice cultivation in wet fields is limited to the I-ch'ê Ho and Mei-ku Ho region and its yield is quite low. All the rice farming is done by Han-Chinese slaves as rice is not the indigenous culture of the Lolo, whose agriculture is still limited to dry land cultivation. Although its origin is not [64] known, there is no doubt that agricultural products provide the main source of food for Lolo families.

243 The routine of corn planting is a form of adaptation by the Lolo to the weather and natural environment. During late spring when the weather is warm, the Lolo start seeding. The seeds are planted on high mountain slopes in the third month of the lunar year, and on the plains in the fourth month. Before seeding, the Lolo farmers dig in the field small holes, in each of which are sown six or seven to a dozen or more seeds. These are wrapped with mud before they are worked into the soil. After seven or eight days they begin to sprout. The seedlings are examined for quality and only two are allowed to grow in each hole, the rest being pulled out. If there are less than two seedlings, the missing one will be replaced. Weeding begins a month later with both men and women working together in the field. After the weeds have been cleared, the field is fertilized with either dried cattle manure as in the Ta-liang Shan region or with fresh manure as in the Hsiao-liang

564 another clan. Sometimes, when a white Lolo "subject" be-
567 comes so poor that he does not have an inch of land to stand on, the black master would not help him financially but would take him in as a household slave. Therefore there is considerable mobility among the white Lolo "subjects" and the household slaves. This mobility works two ways, for not only can the "subjects" be reduced to slavery, but also the slaves can be promoted to the "subject" status if they succeed in gaining their master's confidence.

564 Even those white Lolo who have acquired a "subject" status and are economically independent have to regulate their every action according to the black master's whim and take orders from him. If they rebel or seriously offend the black Lolo, they would be beaten or even shot to death. A landowning white Lolo often seeks to increase his holdings and accumulate wealth. In this case he could lease more land from the [427] black Lolo if his own is not enough, the rent paid varying from 40 to 60 per cent of the harvest. This relationship is similar to that between landlord and tenant. Actually, the white Lolo have many economic obligations to their master. During the [466] busy farming season or while building a new house, the master can summon the white Lolo to work for him without any compensation except for food and drink. During a clan feud, [628] when the master musters the adult males for the fight, all white Lolo have to join. If the feud is settled through negotiation and the master has to pay indemnity, everyone of his white Lolo "subjects" has to contribute a share in varying amounts, depending upon the financial condition of the family.
564 At the New Year, each white Lolo household would present to
431 the master one bottle of wine and one half of a pig's head as a gift. They would also offer wine and other gifts on special occasions in the master's household, such as weddings, burials, and cremations. If the master takes a daughter-in-law, the present is a pig; if the master gives a daughter away in marriage, the contribution includes, besides the wedding gift, some silver for the girl's pocket money. In the event of death and burial, they contribute oxen and sheep for the sacrifice; in a religious ceremony, they offer wine in amounts from 20 to 100 catties. In addition to these contributions, the white Lolo "subjects" have an obligation to share expenses whenever the master entertains guests, needs financial help, or faces an emergency.

564 The social position of the black and white Lolo, as well
567 as their class status, can be observed from their daily life,
554 activities, and attitudes. At home, both male and female black

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

Later on the officials demanded the registration of all the land, and the Earth Eyes not only registered their own lands in their own names, but registered the lands of the confiding Black Bloods as well, also in their own names. Before long they claimed these lands as their own, and an appeal to the official registers confirmed their claims. In this way the Black Bloods were done out of a lot of their land, and have had no redress. Sometimes the Earth Eyes have been weak men, and then the Black Bloods have tried to wrest back their lands, and here and there they have succeeded in doing so.

As a rule the Earth Eyes retain a part of the land for their own immediate use. Of the rest a part is rented out to tenants, who enjoy a fairly good fixity of tenure, and the rest is apportioned at a very nominal rental to the Black Bloods who, in addition to the various services they have to render to their overlords, pay a nominal rental, often in kind. The rent is just large enough to keep evident the overlord's title to the land. In some cases a horse and an ox have to be paid to the overlord by each generation, and a goat every three years.

The Black Bloods have to render fealty to the Earth Eyes, and when visiting them have to perform the kotow. The Earth Eyes can demand their services at any time, and when any fighting has to be done they must bring their men properly armed and provisioned, ready to defend their Earth Eye from attack, or to make attack on his behalf Now that the Chinese Government is being more firmly established over the lands where the Nosu own most of the soil, fighting is not so general as it used to be, but even now, in purely Chinese-governed territory a year never passes without some record of tribal fighting which engages a lot of men and leads

7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

564 and "White bones," but we never heard those terms used in Kweichow.

• 427 161 Although the Black No-su own so much of the land in north-west Kweichow and north-east of Yunnan, the No-su are not numerous. They are evidently a vanishing race, at any rate in Kweichow and around Chaotung. It is, we imagine, because of their diminishing numbers that they have taken so many of the Miao as tenants, who now greatly outnumber them.

A very interesting article on the No-su appeared in the March number of the *Chinese Recorder* for 1910, written by the Rev. C. E. Hicks of the United Methodist Mission, Chaotung, Yunnan. With Mr. Hicks's kind permission we make ample use of that article, and of a letter he has written us, in attempting to describe these people to our readers.

173 The No-su are not the original inhabitants of the Chaotung district and the adjoining parts of Kweichow. According to their own tradition, they came from Tibet, and it is worthy of note, as confirmation of this, that some of the No-su race are to be found all the way from the borders of Tibet to Chaotung. They say their ancestors were two brothers, Wu-sa and Wu-meng, who, like Esau and Jacob, struggled together in the womb of their mother; hence,

7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

Last year a laird was executed at Suei-ts'en in Kweichow, but he must have been a small one.

Thus there exists in north-western Kweichow and north-eastern Yunnan what is actually the feudal system. Many of the lairds own vast estates, as large as an English county, and all the people on the estate are their tenants. The lairds are all of them Black No-su, and the White No-su are their serfs or slaves. These lairds are nearly all related to one another, as they constantly intermarry for the sake of joining and enlarging their estates. A No-su heiress is always pestered and sometimes actually besieged by suitors. A laird always marries the daughter of some other laird, and as there is but a limited number of them, this constant intermarriage has doubtless contributed to the decadence of the race and to the frequency of lunacy among them. They may, and often do, have Chinese and Miao women as concubines.

The Miao tenants, who greatly outnumber the No-su tenants, are not slaves, but practically serfs. The soil is very poor, and any Miao, if he fancied a piece of unoccupied land, might build his hovel there and cultivate some of it. The lairds are glad to have them as tenants; the rent they pay is mostly in kind, and not by any means high. As a matter of fact, the tenants,

7: Clarke M-3 (no date) 1911 AE5 Miao
Lolo AE4

As a matter of fact, the tenants,
427 for the sake of mutual protection, group themselves in hamlets and villages. Besides the nominal rent they pay, the laird has the right to make levies on them on special occasions, such as funerals, weddings, and when he has litigation in the Chinese courts. Each of the tenants also owes the laird so many days' labour during the year with his cattle, and this he pays in cultivating the land which the laird actually farms, and in gathering his crops. When the landlord has a dispute with another laird, his tenants are expected to follow him to the field if it comes to fighting, and to defend his residence if it is attacked.

427 These tenants, No-su and Miao, are very
511 poor, but, as far as I was able to judge, their
262 condition is not intolerable. Certainly they
342 appear to be better off than the peasantry were in France two hundred years ago, and than most of the peasantry are in Russia to-day. They live principally on maize, buckwheat, and oatmeal; their hovels are nearly always made of mud,
231 and badly thatched with straw. Many families have a pony, and all of them two or three cows, a few pigs, half a dozen or a dozen sheep and goats, and some fowls. The oxen are used for ploughing. Like the Chinese, they never milk their cattle and goats, and never use milk, butter,

113, 427, 56 Lolo AE4

/For a short description of the social organization of the Yi (Lolo) of Sikang, including their relationship to the Miao, see 1: Stanford University, AF16 Southwest China, category 116, pp. 83-85/